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Ornamented with Buddhist symbols, a dancer performs at Kandy, Ceylon

WILLIAM E. WARD

- Ceylon Nears 10th Anniversary
- Introducing the 1958 Camel
- London's Inns of Court
- Some Pumpkins
- "Vanishing" Indians Live On

Next Week, we visit modern Mexico, traverse the new Northwest Passage, take a look at the United States satellite project, and meet the American bald eagle.

2,000-year-old Buddhist temple rises at Anuradhapura

U. S. NAVY

horn-tooting automobiles and clanging streetcars.

Markets overflow with tropical fruits—mangoes, louvi, papayas, green oranges, custard apples. Jewelers display the bright gems that have brought fame to the island—rubies, sapphires, amethysts, and topazes. Even poorer women may gleam with earrings set with Matara diamonds, the pale zircons made colorless by burning.

Outside Colombo, the bulk of Ceylon's population is Sinhalese. Slender and fragile-looking, these people are said to have invaded Ceylon from India (55 miles away) around 500 B.C. Most earn their livelihood from the land, growing rice, rubber, coconuts, and tea, a product synonymous with Ceylon (page 41).

Britain introduced tea culture to the island in 1840. A century later Ceylon was the world's second-largest tea producer and the tea-growing Sinhalese were just learning to drink it. Dark-hued, tea grows best at elevations of around 5,000 and 6,000 feet.

Legends and religious beliefs are as diversified as races on Ceylon and they lend significance to many of the natural wonders of the island. In the north, for example, is Adams Bridge, a narrow chain of reefs, rocks, and shoals, laid like stepping-stones all but connecting Ceylon and India. Hindu mythology maintains that an army of monkeys serving Rama, the incarnation of the Hindu god Vishnu, built the causeway.

ELIZABETH II opened Parliament at Colombo in 1954. Prince Philip visited Ceylon on a world trip described in the November 1957 *National Geographic Magazine*.

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BRITISH COMBINE

Ceylon

Island Dominion meets 10th year with new problems, old charm

RIDING a tractor with all the casual familiarity of a Kansas wheat-grower, this Ceylon girl highlights the hopes of her island. In 1948, Ceylon became the first British Crown Colony to attain Dominion status within the Commonwealth of Nations. Now, nearly a decade later, rapidly growing population taxes the island's resources and ingenuity.

A morsel of land in the wide maw of the Bay of Bengal, pear-shaped Ceylon supports nearly 9,000,000 inhabitants in an area scarcely larger than West Virginia. Each year brings a quarter of a million additional mouths to feed. Battling the threat of food shortage, axes ring and bulldozers grunt, clearing land for rice and other crops. Often trained in England, farmers and farmerettes, like the girl above, pass on their technical knowledge in order to increase farm production.

The population is shifting to work new lands. Thousands have moved from crowded towns into the valley of the Gal Oya, a river dammed with the aid of United States engineers. And while the land is worked with new efficiency, it beckons visitors with old charm. Ceylon woos tourists in another move to strengthen the nation's economy.

Island scenery got its first publicity some 700 years ago when Marco Polo looked it over and pronounced that, considering its size, "This is better than any other island in the world." Better or not, Ceylon packs varied riches into its 271-by-137-mile limits. Flat in the north, the land humps into central and southerly mountains reaching a ceiling of 8,281 feet. Coconut palms along the shore line sometimes bend strangely low, listening, legend has it, for the sound of human voices and dancing waves.

As varied as the views are the people that cram Colombo, the noisy, hustling seaport and capital (page 40). Indians, Tamils, Malays, Chinese, and Arabs surge through clamorous streets. Vendors shriek their wares in weird tongues. Craftsmen peddle their carvings and brasswork. Moneylenders, horse dealers, merchants, and bargain hunters crowd between groaning bullock carts, rickshas,

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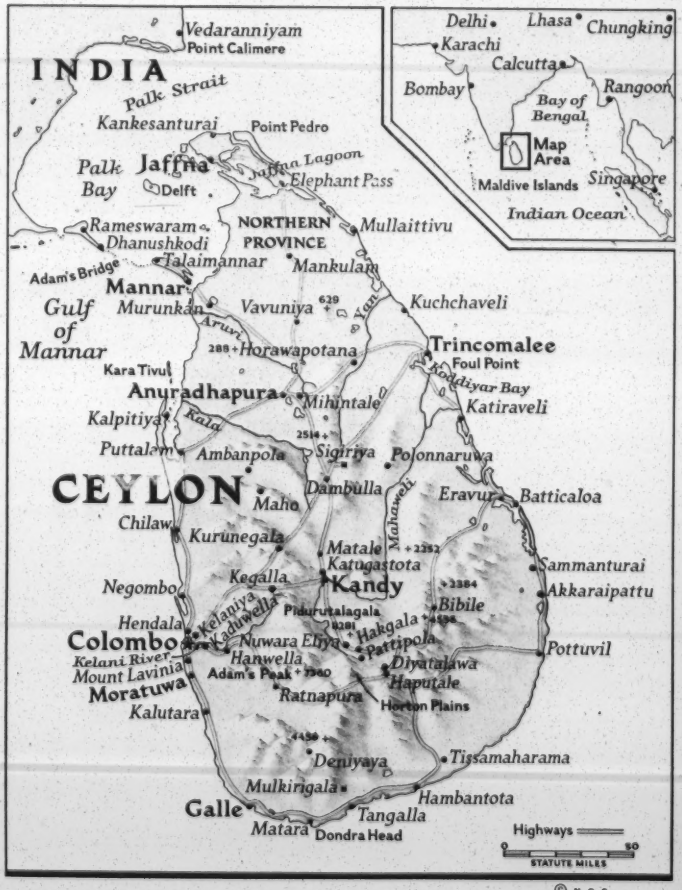
BOURY, THREE LIONS

EUROPEAN

Animals and children help Ceylon's economy. The elephant above piles logs cleared from a patch of jungle that will become an airfield. The Tamil boy, right, has the light touch needed for picking tea.

Ceylon's people call their island Lanka, meaning "resplendent." It was ruled first by Portuguese, then Dutch, became a British Crown Colony in 1802, and achieved independence in February, 1948. Majority of the population are Sinhalese—"Lion People."



National Geographic References: ***Map***—Southwest Asia (paper, 75¢; fabric, $1.50). ***Magazine***—July 1948, "Ceylon, Island of the 'Lion People'" ($1.00); November 1946, "Sigiriya, 'A Fortress in the Sky'" ($1.00).

UMI

U. S. NAVY

COLOMBO LIGHTHOUSE, a landmark, overlooks old British buildings, hurrying rickshas

One hundred and seventy miles southeast of the bridge rises 7,360-foot Adam's Peak, revered by Hindus, Buddhists, Moslems, and in lesser degree by Christians. A humanlike footprint on its narrow summit causes the adoration. Moslems say it was left by Adam, standing in penance on one foot for 1,000 years. Hindus attribute the mark to Siva, third deity after Brahma and Vishnu. Buddhists say it was imprinted by Gautama Buddha; some Christians call it the mark of St. Thomas left during an apostolic journey in Ceylon. A saying is that butterflies wing their way to Adam's Peak to die.

Colombo seems to gather all of Ceylon to its horse race meetings. But once the horses have run and the rupees of countryfolk have been lost, people journey home, often with unaccustomed shoes removed from blistered feet. Race-goers return to a scattering of villages. Some towns along the coast are devoted to the fishing industry. Some in the highlands serve tea plantations. Lowland jungles conceal ancient ruined cities—and also the remnants of the aboriginal Veddas, a race of great antiquity who still hunt with bow and arrow, collect wild honey, and grow yams.

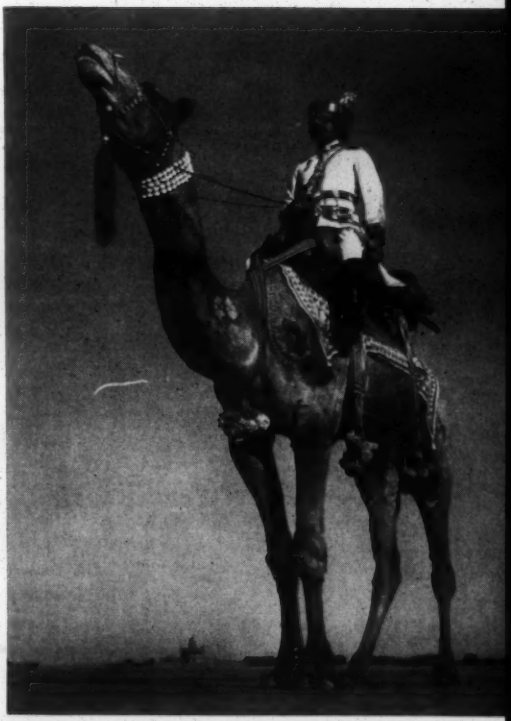
In the center of the island, the hill city of Kandy (see cover) encircles a lake. Here was the last capital of Sinhalese kings who ruled for 2,000 years. Not until 1815 did the last monarch cede his rights to Great Britain. Kandy's library has ancient manuscripts written on talipot palm leaves. More famed is its sacred Temple of the Tooth, where one of Buddha's teeth (by repute) rests on a golden lotus flower.—S.H.

Two-humped Bactrian camels range the deserts and high plateaus of Asia. The animals shown on these pages are all one-humped dromedaries. This type is found in the Arabian Peninsula, the Sahara, and generally throughout the Near East.

Trade distributes dromedaries far and wide. The ones above are in Libya. The resplendent animal, right, curried to a fine gloss and proudly tattooed, is a haughty member of India's Yanga Camel Corps.

Arabs drink camel milk, eat the flesh, and use dung for fire and medicine. Camel hair makes tents, shawls, rugs. Hide and bones go for clothing and building materials.

A hard worker once started, the camel has been called ornery, ungainly, mean, stupid, lazy, ill-mannered, and smelly—not without some reason. He often kicks or bites while being loaded, is apt to spit his cud at bystanders. Nonetheless, when desert sands keep all else from moving, the camels come through. And owners like the one below learn to love them, cussedness and all.—J.A.

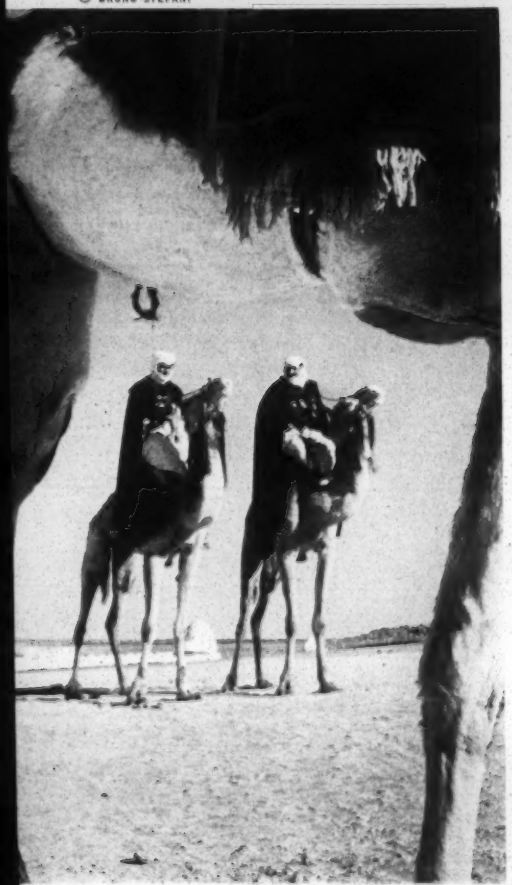


A. L. SYED

BRIAN BRAKE FROM MAGNUM

No Style Change in 1958 Camel

BRIAN BRAKE FROM MAGNUM



© BRUNO STEFANI

NEW model cars have scant appeal for these Near East camel drivers. They remain doggedly proud of their long-legged "vehicles," delighting in washing them down on this beach of the Aden Protectorate.

In this automotive age, camels may look out of place. But for thousands of years the beasts have provided dependable transportation in parched regions where a flat tire or an empty gas tank could mean death.

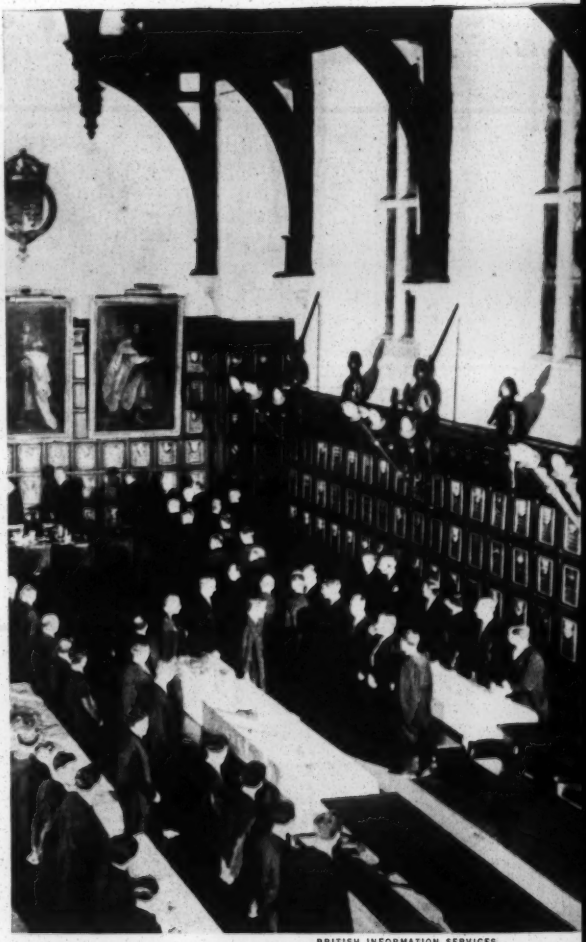
Camels are among nature's most efficient designs for desert living. Their ability to go without water for long periods has been attributed to the fact that their humps store water reserves. Not so. The hump is only a mass of solid fat. Camels hold water in tissues and cells rather than the bloodstream. They don't sweat. They never breathe with their months open even in the hottest weather.

Broad-cushioned feet help keep a camel's heavy body from sinking in the sand. Long lashes and overhanging lids protect eyes from glaring sun. Nostrils close tight when sand blows. Keen eyesight and sense of smell find forage far away on starved wastelands. Wedge-shaped teeth are perfectly suited for cropping scanty vegetation.

Ceremony lent dignity to lives of aspiring barristers, and some ritual remains unchanged. Young law graduates seeking admission to the bar come faithfully to dine with the assembly of students, barristers, and Masters of the Bench. As in past centuries, these aspirants can become members only after a specified number of dinners at one of the Inns, right.

At the Middle Temple, a porter in gold-laced top hat heralds dinner with a blast on a silver-mounted oxhorn. Waiters at the Temple Inns are still called "panniers," recalling days when boats brought bread down the Thames from Charing Cross, and a horn signaled safe arrival.

On "Grand Day," special guests may include ambassadors and statesmen, many to be made Honorary Benchers. President Eisenhower, former Secretary of State Dean Acheson, and many eminent Americans have been added to lists ringing with such names as Disraeli and Gladstone.



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Many famed writers and statesmen have enriched the history of the several Inns. Francis Bacon lit intellectual flames while a member of Gray's Court. Shakespeare's "Comedy of Errors" was first performed here. Lincoln's Inn claims Thomas Macaulay, William Makepeace Thackeray, and such statesmen as Oliver Cromwell.

Despite learned legal debate and serious study, the Inns often rang with spirited singing, the floors trembled beneath dancers' feet. Queen Elizabeth I viewed many a masque performed at the Inns. When "Twelfth Night" was fresh from Shakespeare's pen, Queen Bess viewed its performance in Middle Temple Hall. The play was again held there in 1951. And once more, 350 years later, another Elizabeth applauded the players.

Wars, plagues, and fires have left their marks on legal London. Many buildings are still being rebuilt after World War II ravages left only Lincoln's Inn free of serious damages. Now the Temple has a modern, air-conditioned kitchen with the latest appliances.

But the centuries-old horn still blasts. And neither scars nor honors of the past seem to limit the brisk legal minds that gain polish at the Inns. Halls that have seen centuries of history often ring with spirited debates about television or the Russian earth satellite.—J.A.

UMI

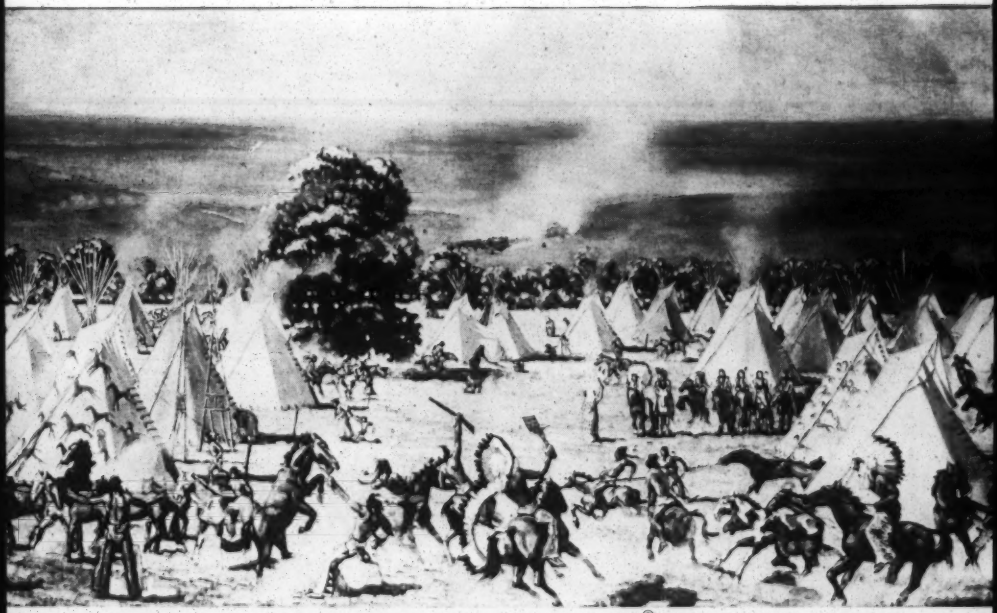
BRITISH INFORMATION SERVICES

London's Inns of Court

AT Lincoln's Inn, in London, you must leave spurs, swords, and daggers outside the dining hall. It's a written house rule in force since Elizabethan days. For the Inns of Court aren't "inns" in the usual sense. For centuries the buildings have housed Britain's highest school of law. Moreover, they are headquarters of four legal societies which alone have power to admit lawyers to the bar, qualifying them as barristers. After donning traditional wigs (above), barristers step briskly past the Gothic and Tudor façades. Halls echo with rich and often lively history of "Legal London."

History of the four Inns of Court reaches back six centuries. Lincoln's Inn, Inner Temple, Middle Temple, and Gray's Court lodged law students. Admission to the "bar" then was literally meant. A wooden railing divided the early courts into two sections. Prisoners and the public stayed respectfully on one side. Only members of the Inns of Court were permitted beyond.

Lincoln's Inn takes its name from a former landowner, Gray's Inn from a Chief Justice. The Middle and Inner Temples grew up where parts of the monastery of the famed Knights Templar stood in the 12th century. Each Inn of Court has the air of an old university with its own quiet maze of walks and gardens, its libraries, chapels, administration, meeting, and dining halls. Once gilt carriages of British nobility clattered up to the doorways. Out piled young men —enrolled not necessarily to learn law, but to acquire discipline and a gentleman's manners.



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The American Indian

HALF-WILD horses rear and paw as feathered Sioux warriors round them up. Mounted braves pivot into position in the dusty tepee camp beside the Little Bighorn River. Squaws hustle children out of the way. In a moment the yowling Sioux—more than 2,500 of them—will be in line for attack.

The reason? A distant dust cloud marks the approach of a column of the 7th U. S. Cavalry. Riding at the head of some 225 troopers is a famed Civil War General and experienced Indian fighter—George A. Custer.

Custer and his men rode into a deadly trap that June day in 1876. Chief Sitting Bull, who made medicine during the battle, melted away into Canada, then returned later under amnesty. The bloodstained battlefield is now a national monument in Montana. Yet the atmosphere of Indian warfare comes to violent life in the painting above by W. Langdon Kihn. It is one of 262 brilliant, full-color paintings and photographs that illustrate "Indians of the Americas," the National Geographic Society's monumental book describing Indian civilizations, old and new, in the New World.

The Indian book has plenty to tell about modern "Vanishing Americans." Far from vanishing, United States Indian population now stands at about half a million —more than double what it was at the turn of the 20th century. From Florida's Everglades to Puget Sound, some 300 groups adopt white man's ways.

Matthew W. Stirling, director of the Smithsonian Institution's Bureau of American Ethnology and notable contributor to the Indian Book, tells how "Ojibwa in Minnesota and Michigan woodlands act as guides to city sportsmen. Eastern Cherokees live the mountaineer-farmer lives of their North Carolina neighbors. Tradition-proud Pueblos see their young men take jobs with atom scientists. Navajo elders debated hiring a professional rainmaker complete with airplane and dry ice. Apaches have prospered farming good New Mexico land; one group bids for tourists with a motel. Oklahoma tribesmen hold public office, enter professions, often drive up in Cadillacs to inspect tribal oil wells."

UMI

BUREAU OF RECLAMATION

Some Pumpkins

On Halloween, any American youngster will agree that the only proper use for a pumpkin is to become the subject for this kind of sculpture. Elders may prefer the vegetable cooked in a pie. Some like it best of all lying on a frost-nipped field, adding its deep yellow to the brown of autumn earth.

All species of pumpkin come from the Western Hemisphere. Some originated close to the Andes in and near northern Argentina. The field pumpkin and some others belong to Central America. Indians grew them proudly and ate them joyfully. They were part of the menu for the Pilgrims' Thanksgiving.

They have crept into American geography books and slang. Kentucky has a Pumpkin Chapel, Georgia and Indiana a Pumpkin Center. Pumpkinvine Creek joins the Etowah River south of Cartersville, Georgia. In 1894, Elwood Haynes tested one of the first "horseless carriages" on Pumpkin Vine Pike, Indiana. Even the dictionary recognizes "pumpkin head" and "some pumpkins."

American farmers delight in bragging about their biggest "pumpkins", though the largest grown are often *Cucurbita maxima*, really a squash. Varieties of this species pack many a homemade pie, provide the best commercially canned "pumpkin." The flesh is richer and more nutritious than that of the field pumpkin.

As American as pumpkin pie, the big yellow vegetable gets its name from the French *pompion*. And when it's carved for Halloween it adopts an Irish name—Jack O'Lantern—recalling a legendary sinner who was doomed to walk the earth carrying a lighted lantern.—S.H.

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A long lifetime of haughty pride is etched on the face of Chief One Bull who fought General Custer. At 91 he wore his bright-colored Sioux ornaments and feathered headdress for this portrait by W. Langdon Kihn which serves as the full-color frontispiece to Part One of the National Geographic Society's Indian Book.

Now in its third printing, the 432-page volume is again available at $7.50 postpaid. It is one of The Society's nonprofit publications and educational services, all listed in a new, complete publications catalogue, just off the press. Send for this free illustrated booklet available at The Society's Washington offices.